Priests' House at Uitznauac.

X 796 346

Priests' house at Uitznauac: here dwelt the priest, the fire priest, who offered incense and who cast it upon the fire in the temple above [on the pyramid], which was named Uitznauac. Every day was this done.

A Separate Quauhxicalco.

Quauhxicalco: at this place they placed and raised a skull-frame in the center [of the pyramid compound of him] whose name was Omacatl; who was carved in wood, taking human form—[this] Omacatl. And it came to pass that they nourished him [with the blood of captives] every thirteen days, upon the day-sign of Omacatl.

Temple of Macuilcipactli.

Temple of Macuilcipactli: here were men slain; here captives died—at night only, and only those chosen for the day-sign [of Macuilcipactli].

Priests' House at Tetlanman.

Priests' House at Tetlanman: at this place dwelt the fire priest, he who was devoted [to the service of Quaxolotl Chantico].

Temple of the White Cinteotl.

● [164 266] Temple of the White Cinteotl: here captives died —only those who were leprous.[10] And when they died, then [the priests] buried them; they were not eaten. They died upon the feast of the Fasting for the Sun.

Tetlanman.

Tetlanman: here died [she who was the likeness of] Quaxolotl Chantico. [This came to pass] only when the lords determined; only when it was fated. And [it took place] during the day-count of ce xochitl.

Vitznaoac calmecac.

In vitznaoac calmecac: vncan onoca in tlamaceuhquj, in tlenamacac: in ontlenamacaia, in ontletemaia in teucalli icpac: in jtoca catca vitznaoác: çan mumuztlae in juh muchioaia.

Oc cecnj quauhxicalco.

In quauhxicalco: vncan qujtlaliaia, vncan qujzcaltiaia in tzumpantli yiollo: in jtoca catca vmacatl, quavitl tlaxixintli, tlacaietiuh in vmacatl: auh in muchioaia in qujzcaltiaia matlacpovaltica vmeitica: ipan in cemjlhujtonalli vmacatl.

Macujlcipactli yteupan.

In macujlcipactli iteupan: vncan mjcoaia: vncan mjquja mamalti: çan iocaltica, çan no tonalpepenaloia.

Tetlanman calmecac

In tetlanman calmecac: vncan onoca in tlenamacac, in tlamaceuhquj.

Ittac cinteutl yteupan.

In jztac cinteoutl yteupan: vncan mjquja in mamalti, çan iehoantin in xixijoti: auh in jquac ommjcque, njman qujntocaia, amo qualoia: ipan in netonatiuhçavaloia mjquja.

Tetlanman.

In tetlanman: vncan mjquja, yn jxiptla quaxolotl chanticon: çan qujlnamjquja in tlatoque, in jquin mjqujz: çan tepan yetiuh: auh ipan in cemjlhujtlapoalli, ce xuchitl.

10. In translation of xixijoti, we have follow Sahagún, although elsewhere our translation of this word differs. Cf. corresponding Spanish text.

X 787 all, lose his property, scatter it. Where could he save himself, find repose, or extend his arm? What could he quickly take? Well did he save, hide, and store his sustenance for himself.

X 787 Everything frightened him lest pestilence sometime come upon him: fearful sickness, the gout,
● 164 lameness, cramps, paralysis; sickness of the eyes—ophthalmia, or crossed eyes, or watering, withered, or shattered eyes, and blindness; or cancer,[1] piles, some major corruption; or the king's evil; or inflammation of glands might settle in and affect his throat, scarring and marking it;[2] or a bloody flux and loss of blood;[3] or a sore throat, and hoarseness; or pustules, etc.; or possession by a demon and insanity.

X 787 This man was the one on whom these ailments did not settle; who benefited and provided for himself, and provided for and benefited his children and grandchildren; who lived in wealth.

X 787 And if he were a gardener, a worker of the soil,
241 a laborer, one who tilled the land, one who broke and reworked the fields, he planted and sowed all things on his land, in his garden, in his worked fields. And when [the seed] had sprouted, and formed shoots, he hoed the ground; he built up mounds; he broke the clods of earth, and went stirring up the dust.

And if it were irrigated land, he opened his plot for irrigating. And if he had swamp land, and were a dweller in swamp country, he cultivated and planted maize for tamales, transplanted and set out chilis, and fertilized the land.

X 787 After this, he witnessed the successful results of his fatigue and pains. Thus he attained his wealth and his contentment. When he had realized and procured his products of the soil, he was content, rejoicing, and happy.

X 787 He stored it; everything he stored up: his ears of
251 maize, black, white, yellow, or red. And when he harvested and gathered it, he put aside, sorted out, and chose the large ears of maize. Some he formed into clusters, separate clusters; some he formed into caltrops. On the beams at the front of the house he hung the bunches and the caltrop-shaped bunches.

tlē concuitivetziz, vel motħetzitōtia, monepachołtia, quiteztontlalia, yn inenca,

muchi iē ynic motlamauhcaittilia in ma quēmā ipan calla in temuxtli, hecatl, in temamauhti cocoliztli, in coacivizti, in cocoxtzavilizti, in oapoalizti, quiquauhtilizti, yn anoço ixcocolizti, ijchichitinalizti, in teixcuecueponi, in teixcatatili, teixpetzauh, teixcacazo, tlaiocaiantetlali, anoço quilocatl, xochicivizti, itla veypalanalizti, anoço toçanpotzalli, coatl in tequechtlanmotlalia motlatilia, tequechtitilo tequechtitiquijlo, tequechmomotzolo, anoço tlaelli, exciuicuiltic, anoço-totcamiiaocacivilizti, ycaoquilizti, nanaoatl. et.[4] anoço tetechquineoalizti, iollotlavelilocatilizti.

Jehoatl in ynic ámotlatlalia, ynic mocnelia, ynjc monavilia, yoan quinnavilia, quimjcnelia yn ipilhoā, yn jxvioan, ynjc motlātlamachitinemj,

auh intla millacatl, tlalchiuhquj, elimjcoqui, elimiquinj, çacamo, çacamoanj, ixquich quitoca, ontlatepeoa, yn imilpan, yn imilco yn icuentla, auh yn oixhoac, in ie papatlacatoc, ytoc, tlapupuxoa, tlatlalhuja, tlacuentlapana, irtlalilhujuhtinemj;

auh intla amilli, chatlaxilia, auh intla chiname, chināpanecatl, cintamaloa, cintamalaquja, chiltecа, chilquetza, tlaçoquipachoa,

ie vncan jnin quitta, yn amo nenvetzi, yn icizviz, yn inecócol, ynjc qujtta ynecuiltonol, yneiollaliliz, yn otlamuchiuh yn oquittac itonacaiouh, moiollalia, pequi, vellamati,

tlacalaquia, ixquich quicalaquja yn icin in ixuitl, yn iztac, in coztic, in xiuhtoctli, auh in iquac pizca, in tlacnicui nononqua quitema, quicēquixtia, quipepena, in vevej cintli, cequi cochollalia, cōcholalia, cequi colchicalca, ycalinquac quipipilca yn iochol, yn iolchical, iuhquin tlapipilcac ocholli, yn olchicalli, auh in molquitl nonqua quitema, yoan im popoiotl

1. *Cuahuatl*, in Sahagún (Garibay ed.), Vol. IV, p. 331, is "*Hispani, perdices quæ se intrudunt hujus loci pisci. Dermatophylus guian pennatum L.*"
2. *Mochotilia*, tequi-xi'tilo does not appear in the corresponding *Real Palacio MS* text.
3. *Tlamimilhui* in *ibid.*; it is followed by *anoço amimili*, *cuamimilhuatl* (possibly meaning "or a bad taste in the mouth"; cf. *amimi*).